CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE FLOOD.

From Professor Wiseman's Lectures, delivered in the University of Rome, recently published by Gould & Newman, Andover.

Does geology give any data towards ascertaining, with tolerable precision, the era of this last revolution? To this I think we may safely reply—and some of the authorities quoted expressly say it—that the general, and, if you please, vague impression produced upon accurate observers, by geological facts, is, that the last visitation is of comparatively modern date. The earth's surface presents the appearance of having been but lately moulded, and the effects of causes in actual operation appear but small, unless restricted to a very limited period.—Thus, if we look at the trifling accumulation of rubbish or fragments which surrounds the foot of lofty mountain chains, or at the small progress made by rivers in filling up the lakes through which they pass, in spite of the mud they deposit, we are necessarily driven to acknowledge, that a few thousands of years are amply sufficient to account for the present state of things.

But an attempt has been made to proceed in this investigation with far more approximative accuracy, by measuring the periodical effects of such causes as I have incidentally mentioned, so to determine, with some precision, the length of time which must have elapsed since first they began to act. Deluc was the first who took some pains to observe and collect such data, to which he gave the name of chronometers. He has indeed, been severely lashed for his attempt by writers of an opposite school; and yet it is but fair to remark, that his conclusions, and even in a great measure their premises, were adopted by Cuvier, whose sagacity and immense geological knowledge few will attempt to impugn. It is, therefore, rather as admitted by him, than as proposed by the other, that I shall briefly lay before you the line of proof adopted in his system. The general results it is directed to afford, are 1st, that the present continents have not existed any thing like the time supposed or required by the advocates of causes now in action; secondly, that whenever any accurate and definite measure of time can be obtained, it is nearly coincident with that which Moses assigns for the existence of the present order of things. Considering the immense distance of time to which we have to go back, there must be considerable discrepancies between the present dates; but they are not greater than the chronological tables of various nations, or even those of one nation, as given by different authors will exhibit.

One method of attempting to arrive at the date of our last revolution, is that of measuring the increase made by the deltas of rivers, that is, the land gained, at the mouths of rivers from the sea, by the gradual deposit of mud and earth, which they bear along with them in their course. By examining history, we may ascertain the distance at a given date, of the head of the delta from the sea, and thus with accuracy determine the annual increase. By comparing this with the whole extent of territory, which owes its existence to the river, we should have an estimate of how long it has flowed through its present channel. But, hitherto, this measurement has been but vaguely taken, and consequently little more has been gained than a negative conclusion, opposed to the countless ages required by some geologists.—Thus, the advance of the delta of the Nile is very sensible; for the city of Rosetta, which a thousand years ago stood upon the sea, is now two leagues distant from it. According to Demaillet, the cape, before it was prolonged, half a league in 25 years, but this must have been a very extraordinary instance. However, it is unnecessary to suppose so immense a distance of time, from which to date the commencement of this formation. The Delta of the Rhone was proved by Astruc, by comparing its present state with the accounts of Pliny and Mela, to have increased nine miles since the Christian era—That of the Po was scientifically examined by M. Prony, by commission of the French Government. You are, most of you, probably aware of the high embankments between which this river runs; and this engineer ascertained that its level is higher than the roofs of the houses of Ferara, and that it has gained 6000 fathoms on the sea since 1604, or at the rate of 150 feet a year. Hence, Adria which once gave its name to the Adriatic, is removed 18 miles from the sea. These examples will not allow us to allot a very definite period to the action of these rivers. A stream carrying with it such enormous deposits, could not have required so many thousands of years to reach its present level.

According to Gervais de la Frise, the retreat of the sea, or extension of the land by the depositions of the Orine, may be accurately measured by monuments erected at different known epochs; and the result is, that these causes cannot have been in operation longer than six thousand years.

A more interesting chronometer is that of dunes. By this term are signified heaps of sand, which first accumulate on the shore, and then are pushed forward, by the wind, upon the cultivated lands, so as to desolate and destroy them.

They often rise to an almost incredible height, and drive before them pools of rain water, the discharge of which into the sea, they effectually cut off. Deluc paid particular attention to those on the coast of Cornwall, and has described many of them very minutely. Thus, one in the neighborhood of Padstow threatened to swallow up the church, which it completely overhung, having reached the very roof; so that all access would have been prevented, but for the circumstance of the door being at the other end. Several houses had, however, been destroyed in the memory of man. In Ireland these moving sands are not less destructive. The vast sand plain of Rosapenna, on the coast of Donegal, was, little more than fifty years ago, a beautiful domain belonging to Lord Boyne. A few years ago, the root of the mansion house was just above ground, so that the peasantry used to descend into the apartments, as into a subterranean; and now, not the slightest trace of this is visible. But no part of Europe suffers so severely from this desolating scourge as the department of the Landes in France. It has buried fertile plains and tall forests in its irresistible course; not only houses, but villages mentioned in the records of past ages, have been covered over without chance of being ever regained. In 1802, the pools invaded five valuable farms; and there are now, or were, at least, a few years ago, ten villages threatened with destruction by the shifting sands. One of these, called Mimisoa, had been struggling, when Cuvier wrote, for twenty years, against a dune sixty feet high, with little chance of success.

Now Mr. Bremontier studied this phenomenon with particular attention for the purpose of submitting its laws to calculation. He ascertained that these dunes advance from sixty to seventy feet a year; and then by measuring the entire space they have overrun, he concludes that their action cannot have commenced much more than 4,000 years ago. Deluc had previously come to the conclusion, from measuring those of Holland, where the dates of dykes enabled him to ascertain their progress with historical accuracy.

From the Monthly Paper.

POWER OF DIVINE TRUTH.

Nearly three years since, in company with a female friend, I called at a house in the vicinity of Philadelphia. It was the Sabbath, but alas! the inmates of the habitation regarded not the command "Remember the Sabbath day to keep it holy." Around a table sat five or six men eagerly swallowing liquid poison.—The mistress of the house received us courteously, we presented her a tract, invited her to go to meeting and endeavored to converse with her on the subject of her soul's salvation.—Among the group we recognised her husband; on his visage was stamped good nature, generosity, and many social virtues, but the demon of intemperance had prostrated all that was lovely. The next was his aged sire—many winters had bleached his locks, but ah! he thought not of Death, nor of Judgment, he also was intoxicated. On our leaving, the old man begged a tract, which was readily given. From that time this house became to us an object of deep and thrilling interest. We had found in the first named an intelligent but heart broken wife without the supports of Religion; her mind was infected by the doctrines of Unitarianism. In a short time she was prevailed with, to occasionally visit the house of God. About this time the members of a Temperance Society in that neighborhood, agreed to make a special effort to increase their numbers, one selected the old man, heaven smiled on the deed, he signed a tee-total pledge, gave pleasing evidence of a change of heart, was baptized two years since, and has since that time manifested a constant godly walk and conversation. His daughter-in law about one year after was brought to feel her lost state; to see that Jesus was the only refuge and to cast herself at his feet. About this time her husband was indeed the slave of Satan and his willing captive, but the Lord's hand is not shortened that it cannot save. Last December a plain conversation took place on the awful effects of indulging the appetite, and the final consequences attending such a course. The writer of this article felt from that hour, (to some extent) what it is to pity, weep, and pray for the poor inebriate; week after week brought its joys and its sorrows. Sometimes the struggling spirit would make some faint resolves to break the fetters but they were strong; many years had this vice been indulged in, the enemy of souls had held undisturbed control, but He who when upon earth commanded the unclean spirits to come out of those possessed therewith, said "Come out of him." Last January he resolved in the strength of the Lord for ever to abandon every thing that intoxicates. His mind which had been led astray by infidelity, began to inquire after truth, the Bible was his companion, the house of God his favorite resort, and the people of God his chosen friends. Torn with remorse for past sins, he did not long endure the severe conflict. On his bended knees, he made an entire surrender of his heart to God, solemnly resolving in reliance on divine aid to serve the Lord the remainder of his days. Himself, wife, and daughter have followed their Divine Redeemer into the liquid grave, and united themselves to the same church their venerable parent united with before them.

The Power of Divine Truth is here displayed in subduing a family whose hearts were at enmity to the Divine commands; here we may see the happy effects of religion; the almost heart-broken wife now clings with affectionate regard to the husband of her youth, together they bend the knee, together read the inspired volume, together they visit the sanctuary, and together they have commemorated a Saviour's dying love. Behold a family raised from degradation and misery to feel themselves heirs of heaven and children of the living God.

Sinner do you desire to be happy, whatever your situation in life may be, seek an interest in the pardoning love of Jesus; nothing short of this will afford you real happiness, even in this life, and nothing short of this will save you from eternal wrath; let the sinner forsake his evil way, and let the drunkard remember the intoxicating draught affords no happiness; let the tears of a wife, the disgrace and poverty of your children, your own enfeebled constitution, and last, not least, the worth of your own immortal soul rouse you to action, in view of the misery by which you are surrounded and by the realities of a dread eternity, *pause, reflect!* on the present moment every thing depends, "life is short," if you would reform resolve in reliance on Divine aid from this time never to taste the accursed thing; there is no security but in total abstinence. Are you a citizen, benefit your country, are you a father, look at those who are dependant on you not only for support but example, are you a husband, look on her who you vowed before God and man to protect, are you a young man just entering the downward path, looked upon as a moderate drinker flattered and caressed by gay associates, remember you are already in the monster's grasp, and ere you are aware misery and ruin will be your portion; listen, oh listen to the voice of friendship, drink neither wine nor strong drink; if sinners entice thee consent thou not," and let this sentence constantly resound in thy ears "No Drunkard shall inherit the kingdom of God."

LOUISA.

From the Baltimore Literary and Religious Magazine.

NO FAITH WITH HERETICS.

Dispensing with Oaths—Keeping of them, Perjury—Bull of Clement XI.

It is hard to find the doctrine of the Roman church, when you let a Jesuit Priest be its expounder or defender. One time he will give it in a council, at another in the supreme pontiff. When we poor ignorant heretics find it in all three,—taught in one or two councils, confirmed by another, which is so general that every bishop, priest, and layman, swears to believe and obey it; and then again declared by a pope, to whom every Roman Catholic promises and swears true obedience, it seems as if it might possibly be true and binding. If we can find such confirmation for a doctrine, it may require a little Jesuitical cunning to get rid of it.

The doctrine which we will try to fix upon the holy mother is as follows:—"*That it is not unlawful to break faith with heretics; but, the duty of all good Roman Catholics, no matter how they have bound themselves, to break such oath for the good of the church.*"

Our *first* reference shall be to the decree of the 19th Sess. of the Council of Constance.—"This present synod declareth, that by whatsoever safe conduct, granted by the emperor, kings or other secular princes, to heretics, or such as are defamed for heresy, no prejudice can arise, no impediment can, or ought to be put to the Catholic faith, or other ecclesiastical jurisdiction, but that *notwithstanding the said safe conduct*, it may be lawful for any competent or ecclesiastical judge to enquire into the errors of such persons, and duly otherwise proceed against them, so far as justice shall require, if they shall pertinaciously refuse to revoke their errors; *yea though they come to the place of judgment, relying upon such safe conduct, and would not otherwise come thither*; nor doth he who so promiseth, remain obliged in any thing, having done what lies in him."*—John Huss trusted to this promise of being kept safe, and it cost him his life. He being burned to death in spite thereof. Another section of the sentence against Huss, reads as follows: "This holy synod of Constance, declares that the church of God could not do otherwise, than leave John Huss to the secular judgment, and decrees that he should be left to the secular arm."*

* Præsens sancta Synodus ex quovis salvo conductu per Imperatorem, reges et alios seculi principes, hæreticis vel de hæresi diffamatis, putantes eosdem sic a suis erroribus revocare, quocumque, se vinculo obstrinuerint, concesso, nullum fidei Catholicæ vel jurisdictioni Ecclesiasticæ præjudicium generari, vel impedimentum præstari posse seu debere declarat, quo minus dicto slavo-conductu non obstante, liceat judici competenti et Ecclesiastico, de hujusmodi personarum erroribus inquirere, et alias contra eosdebite procedere, eosdemque, punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiamsi de slavo conductu congsi ad locum venerint judicii alias non venturi; nec sic promittentem, cum fecerit quod in ipso est, ex aliquo remansisse obligatum."—*Concil: Constan: Sess 19 p. 1075. Tom. VII.—Concil p. 2. ed Binii. and Bzov. in Baron. Vol. XV.—441 page.*

The *second* is from the Council of Lateran, under Alexander III. in which it is taught, "*That they are not to be called oaths, but rather perjuries, which are against the interests of the church, and the appointments of the holy fathers.*"†

None of the above decrees were revoked by the last general Council of Trent, but their doings all approved and sealed up by its decisions to be the doctrines of the church forever. A declaration to which effect is embodied in the creed in the following words. "I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canons, and general councils, and particularly by the Holy Council of Trent," &c. This profession is again confirmed on oath.

The exposition and declaration of the above doctrine set forth fully, will be found in the bull of *Clement XI.*, to Charles VI. of Spain. Those who read history will remember that through the courage and skill of *Gustavus Adolphus*, and the spirit he infused in his successors, and after a war of thirty years in Germany a treaty was agreed upon in which the Lutherans had their religious rights secured to them. This was called the peace of *Westphalia*, which took place in 1648. Then in 1697 was peace ratified at *Ryswick*. In 1707, the treaty of *Alt. Randstadt*. By an article in the treaty of Utrecht, all things were settled concerning religion, according to the treaty of Westphalia. Now let us have the pope's exposition of a treaty, when that treaty is to save the lives, and grant the privilege of worshipping God, to Protestants.

"To our most beloved son in Christ, Charles, the Catholic king of the Spains, the illustrious king of Hungary and Bohemia, elected to be emperor of the Romans; Clement XI. pope.

"Our most dear son in Christ, health and apostolical benediction.

"The many and zealous endeavors which we know to be incessantly exerted by heterodox princes, in the treaties opened at Utrecht, that whatsoever was added to the fourth article of the pacification of Ryswick in favor of the Catholics and the orthodox faith, should be wholly abrogated: and that, on the contrary, the heads of the peace of Westphalia relating to the affair of religion, which were not only formerly condemned by this holy see, but likewise corrected by the said fourth article of Ryswick, should be reinstated, and carried into execution (concerning which we lately wrote to your majesty at large,) recall to our memory *those unhappy* and never-enough-to-be-lamented covenants, which, plainly, with the same design of bringing the Abomination into the Holy Place, the Plenipotentiaries or Commissaries of *Sweden* no less violently than unjustly extorted from the Plenipotentiaries or Commissaries of your brother, the late Emperor *Joseph* of famous memory, and which were entered into by the said Commissaries on each part in the year 1707, in the camp at *Alt Randstadt*. The great grief with which we were then affected, when we considered with ourselves, that, beside other most grievous detriments brought upon the Catholic religion and the ecclesiastical jurisdiction, by these covenants, so remarkable a number of churches, as well in three Duchies of *Lignitzberg*, and *Munsterberg*, as in the city of *Wratislaw*, and in the other principalities of *Silesia*, should be torn off and taken away from the true worship of God, and delivered up and assigned to the impiety of an execrable sect, is now chiefly not only renewed, but in a greater measure augmented, and become more intense, while we reflect and foresee how great hope the heretics will derive from thence of perfecting the rest of their wicked machinations and counsels. Moreover, although we are certain that it is no secret to your majesty how averse your said brother was to the covenants above-mentioned; how greatly he grieved that, because of the difficulties in which his affairs were involved, he was obliged to accept of those hard and plainly impious conditions, and how earnestly he desired to repair and make good by proper remedies whatsoever had been corruptly transacted, all which he expressly signified to us by letters written with his own hand, and still more amply and clearly explained, more than once to our beloved son Annibal Cardinal of Albano, of the holy Roman church, our nephew, by the father's side, according to the flesh then residing with him as our agent; and although we can by no means doubt but that your majesty, *from your eminent piety, and the affection your bear to the cause of God and the church, perfectly understands and acknowledges that such covenants have been and are wholly void, and, in their own nature, of no force or effect, as your brother, being admonished by us, openly acknowledged and professed, and, on that account, also fully perceives that no regard ought to be paid to them, and that they neither can nor ought to be alleged or observed by any person or in any manner whatsoever*; yet, as well that it may *more plainly and openly appear to your majesty, what always has been and still is our judgment in that matter*, as that your majesty, being more substantially supported by our apostolical decision, may with more alacrity *utterly despise the before mentioned conventions*, and esteem them as if they had never been made; WE, by these presents, denounce to your majesty, and at the same time, by the authority committed to us by the most omnipotent God, declare the before-mentioned covenants of the treaty of Alt-Randstadt, and *every thing contained in it which are in any wise obstructive of, or hurtful to, or which may be said, esteemed, pretended, or understood, to occasion or to bring or to have brought, the least prejudice to, or any ways to hurt, or to have hurt, the Catholic faith*, divine worship, the salvation of souls, *the authority, jurisdiction, or any rights of the church whatsoever*, together with all and singular matters which have followed, or may at any time hereafter follow from them, *to be, and to have been, and perpetually to remain hereafter, de jure null, vain, invalid, unjust, reprobated, void, and evacuated of all force and effect from the beginning, and that no person is bound to the observation of them, or any of them*, ALTHOUGH THE SAME HAS BEEN REPEATEDLY RATIFIED OR SECURED BY AN OATH; and that they neither could nor ought to have been, nor can or ought to be, observed by any person whatsoever; and that no right, action title, color of title, cause of possession or prescription, is or hath been acquired from them, much less may be acquired or accrue by any length of time; and that they create or have created no estate or quality, but that they ought for ever to be accounted as if they had never issued, and is if they were not extant, nor had ever been made. *And nevertheless, for the greater caution, and so far as may be necessary, we disapprove, rescind, cassate, make void, annul, and totally discharge of all force and effect, all the aforesaid Covenants, and all other the premises enumerated in these presents which are prejudicial as aforesaid.* Wherefore, our most dear Son in Christ, attend, and wholly rejecting all Covenants of this kind, and rescinding every thing which has in any manner been done towards the execution of them, valiantly defend the cause of the Church, of Religion, and of God; and from that Patronage take the omen of a happy beginning of the government you have undertaken. Make it appear that you are thoroughly persuaded that the chief part you have to act, agreeably to the Majesty of the Empire to which you are elevated, consists in strenuously maintaining the Rights of the Faith and of the Church, which the most religious and renowned Emperors your Ancestors studied to assert and amplify with all their might. So will you derive upon your name everlasting Praise and Glory, and secure to yourself and your august House the blessings of Heaven more and more; as an earnest of which we most lovingly impart to your majesty our Apostolical Benediction, accompanied with a perpetual Prayer for your Felicity. Given at St. *Peter's in Rome*, under the Ring of the Fisherman, the 4th day of *June* 1712 and in the twelfth year of our Pontificate."

Here we have a general council of Lateran, teaching that the keeping of oaths when contrary to the interests of the church, is *perjury*. The council of Constance, practically acting upon the same, and burning a man to whom the faith and safe conduct of an Emperor had been given; then we have the last council of Trent conforming and approving of all, and all Catholics swearing to do likewise. Then a Pope teaching largely the whole doctrine.—With these proofs in his face can any man say it is not a doctrine of the Catholic Church, "*That no faith is to be kept with heretics?*"

Every one who has read Pascal Letters, or the Secret instructions of the Jesuits, must have learned something of the value they put upon truth, when the whole system of doctrine is to teach men to deceive, and lie with easy consciences. Comment on this doctrine appears needless; and surely it is vain and foolish to trust or believe men who believe it lawful and right to break their oaths with heretics for the good of the Holy Mother Church.

From age to age the Catholic Church has practiced upon this doctrine; to Protestants they have made professions of kindness, and then in an unexpected hour, robbed and murdered them. The history of the Papacy is one constant history of violated oaths. What better could we expect, when it is so fully, clearly, and decidedly taught as a doctrine of the church?

* "Hæc sancta Synodus Constantiensis Johannem Hus, attento quod Ecclesia Dei non habeat ultra quod gerere valeat judicio seculari relinquere, et ipsum curiæ seculari relinquendum fore decernit."—*Sess. 15. p.* 1065. Bzvo. in Baron. XV. 426 page.

† Non dicenda sunt juramenta, sed potius perjuria, quæ contra utilitatem Ecclesiasticam, et sanctorum patrum veniunt instituta. Cap. 19. p. 558 tom 3. pars 2. Binii. ed. 1618.

WILBERFORCE COLONY.

Concerning this colony, the Upper Canada Baptist Missionary Magazine for May, contains the following preamble and resolutions of the Board of the Home Mission Society of that province. The knowledge of the facts stated, is evidently correct; and we publish the following for the good of all concerned.—*Chr. Sec.*

The following Preamble and Resolutions were adopted by the Board:—

Whereas about twenty families of colored people, a few years since, settled in the western part of this Province, and took the name of Wilberforce Colony. And whereas they sent out their agents through the United States and Great Britain, under the pay of enormous salaries, professedly to obtain assistance for the colonists. And whereas their salaries consumed the most of the means collected, and little good was done to the colony. We deem it our duty to disabuse the friends of the colored people, by informing them that we recently

sent a deputation of two brethren to visit said colony, whose report we have received, and unanimously pass the following Resolutions:—

1. Resolved—That we consider the course pursued by the Wilberforce colony, very injudicious, if not a positive imposition upon the credulous and sympathizing friends of colored people.

2 Resolved—That we deem said colony incompetent to appoint agents, and to bring them to proper settlements.

3. Resolved—That we warn the people of the United States and Great Britain against agents appointed by said colony, except such agents could carry credentials from some other body, with a satisfactory statement that the means collected would be judiciously appropriated.

Resolved—That these resolutions be published in the American Baptist and the N. Y. Baptist Register—and all Editors will confer a favor on the community by giving the above an insertion.

By order, and in behalf of the Board of Managers of the Baptist Missionary Society of Upper Canada, February 16th, 1837.

Wm. Rees, *President.*

George J. Ryan, } *Secretaries.*
Ziba W. Camfield, }

At the anniversary of the New England Sabbath School Union, the Rev. Mr. Porter, of Lowell, offered the following resolution:—

Resolved, That the success of Sabbath school instruction is identified with the safety and perpetuity of our civil and religious liberties and institutions.

This resolution, he said, had been placed in his hands at the commencement of the meeting. and he had consented to speak upon it only as matter of necessity, after having in vain tried to procure the services of another. The character of a country's institutions, he said, depended, as all present must be aware, upon the character of the people. If the people were degraded, and their institutions and laws made to depend upon the lawgivers, they would be sagaciously framed for the attainment of base and narrow ends. A wise and patriotic legislature could only be secured by an intelligent people; and to secure intelligence among the people, they must be operated upon, not in masses, but in detail. The nation was composed of individuals, and the only sure way of elevating the nation, was to go among these individuals, and enlighten and instruct them. This was a point, he feared, which was too much lost sight of by the ministry. They supposed that if they operated upon the people in mass; by pulpit instruction, and the public ordinances, their end would be gained; but in truth their efforts would be a comparative failure, unless they met the people individually, by visits and otherwise, and in these ways enforced in detail their more public instructions. And what was true of preaching. was true of every agency employed for a like end; and it was because Sabbath Schools came home to the individual character of the people, because their instruction was imparted not to masses but to individuals, that he regarded them as eminently calculated to promote intelligence and piety, and thus to contribute to the preservation of our present valuable civil and religious institutions. And in further support of his position, he would remark upon the fact that Sabbath Schools appealed to individuals of a peculiar character—to the young—whose minds were easily susceptible of strong and lasting impressions. Of the importance of this point there could be no doubt? There could be no doubt that if the youth of this country were given over to infidel influences, we should at the next generation, be a nation of infidels; if they were given over to Catholic influences, we should doubtless, in the same brief period, be ruled by a sceptered pope; or if placed under the influence of any particular Protestant sect, that the power of that sect would soon predominate over all others. Mr. P. illustrated the process, by which the influence of Sabbath Schools was made to bear upon national character by reference to the present prevailing evil among us, viz. love of wealth. This inordinate love of wealth arose from the fact that men were accustomed to associate the idea of wealth with their own selfish gratification In the Sabbath School, the child was taught to associate the idea of wealth with the power of doing good. Individuals trained up under the influence of this association, strengthened by habit, would contribute to the formation of a healthy public sentiment with reference to wealth. And so of all the instructions of the Sabbath School; they trained up a class of individuals whose influence upon the national sentiment and character would be salutary, and important—intimately identified with the safety and perpetuity of our civil and religious institutions. Mr. P. also adverted to another feature of the Sabbath School system, viz. its effect in bringing the children of the rich and the poor into association and sympathy. With regard to this latter class, he said, the original design of Sabbath Schools was for their benefit; but this fact had been too much neglected.

Extract from the Fifth Report of the Executive Committee of the American Baptist Home Mission Society.

Interesting cases of conversion.

One of the subjects of the work of grace, in Perrysburg, O., was a member of the Romish church. "She was awakened," says brother Birdsall, "at the commencement of the protracted meeting. She said her heart was very heavy, and she felt very humble, but could find no relief. In the course of the meeting, I visited her in company with ——, since deceased. She told us the same pitiful story of her heavy heart and burdened soul, and that prayer afforded her no relief. It occurred to us to inquire to whom she prayed. She replied, "*to the blessed Virgin, the mother of God.*" We taught her the sin and folly of this, directed her to look to Christ above for salvation, prayed with her and left her. In a few days she was rejoicing in hope of salvation.

Your missionary at Mt. Clemens, Mich., relates a case in which a woman had attended worship but two or three times, and then by urgent solicitation, since she had been in the place. As she neglected the sanctuary, God prepared other means to affect her insensible heart. A funeral procession of a young lady passed her dwelling,—it caught her eye, and immediately truth was sent home to her heart. She sat down and wept. Her sins appeared in all their magnitude. Under proper instructions, in about a week, she found peace through the blood of Immanuel. Though stormy and severe was the day appointed for her baptism, her love to the Savior would not permit her to delay, and as she rose from the liquid grave, she broke forth in exclamations of praise.

Another missionary in the far off wilds of Missouri, informs us of a man whose head had grown white in skepticism, and who for twenty years had opposed his companion in life with all the virulence of infidelity in her wishes to associate in profession with the people of God. But through abounding grace, his enmity has been subdued—his wife and children have gone on their way rejoicing, and at the date of our information he was waiting to complete the scene of "household baptism."

The following account furnished by Brother Sweet, though it discloses no conversions, is of thrilling interest.

An effort was made the last winter to supply all the families in Muskingum County, O., with the "book by inspiration given." It fell to the lot of our informant, with another, to supply the town of Z. In this town, were several families of Dutch Catholics. By way of experiment, one copy of the Dutch Bible was procured, and presented to one of the males, who could read, with the request that if he should not like it, or if any objection should arise to his keeping it, he should return it. He accepted, and read it, and being pleased with its contents, invited his neighbors to his house to hear it. They now collect on Sundays for this purpose. On one occasion, a discussion arose—"How is it that people in this country can afford to buy Bibles and give them away?" "It is a free country," said one, better versed in these matters than the rest, "and every one can do as he pleases with his money. Some give their money to send missionaries to preach;—some to educate poor children;—others to purchase and give away Bibles." At this explanation, they all clapped their hands for joy that they had reached to this good country.

We are happy to have it in our power to lay before our readers extracts from letters lately received from Brother Vinton and his wife, of later date than before published, or at least later than we have seen. They will no doubt be read with interest.

Newville, Dec. 28th, 1836.

Dear Br. Wooster,

Your kind favor of ——, as also that of Deacon Read's, and of the church's, I should have answered ere this, but sickness, and other duties have prevented. Even now, I have only time for each a page. We have been here ten days, and I have baptized eighteen. When we were here a year ago, the church having had no one of the native assistants with them, and no missionary to encourage them, were in a lamentably wretched state. They even confessed themselves ashamed to open their mouths for Christ in the presence of his enemies. Now the scene is changed; the Christians are bold and fearless in reproving sin, and the wicked begin to tremble, and seem anxious to know the truth. Some of those baptized were, a year ago, among the most hopeless cases I ever saw. Now they are humble and devoted Christians. From what we have already experienced of God's goodness, we are induced to expect a more glorious manifestation of his power than hitherto. It is this confident expectation that stays up our otherwise sinking souls. O if God shall pour down the Holy Spirit and convert sinners, my happiness will be complete. But I hope never to be satisfied while sinners are not coming into the kingdom. The true secret of success in our work is to be determined upon success, and resolved never to be satisfied with anything short of success. If God withhold his favor, it is for something wrong in us; and we must then humble ourselves before him and repent, and he will have mercy upon us and bless us, and give us souls for our hire. O, to save souls; that is our work, under God, and, by the help of God, Br. Wooster, whether you come to Burmah or stay in America, be it yours to honor God and save souls.

Yours affectionately,

J. H. Vinton.

To the Baptist Church in Deep River:

Dear Brothers and Sisters,—

I have cherished a sweet remembrance of you ever since our first interview, and I have often been thankful to God for the kind providence that allowed me the opportunity of visiting you. I need not say, then, that your communication was most cheering to our hearts, especially as it assured us of your kind remembrance of us in your prayers. Of this you may be assured, you cannot do us a greater favor, or more effectually aid us in our work, than by helping us in your prayers. I have frequently thought of writing to you with special reference to this subject. O could I fly to you as with the velocity of thought, I would spend this evening in laying before you the condition of the multitudes that throng these jungles, and entreat you to join me in the work of praying down the Holy Spirit to save their precious souls. I am filled with distress on their accounts, but the promises of the Bible afford me a sweet relief, and I am looking for a gracious shower of divine blessing upon all this region. O, will it come? this is the question that awakens the tenderest emotions of my soul. Sometimes it seems to me my heart will break with desire.—Dear Brothers and Sisters, *can* you not, *will* you not lend us your aid? Yes, I know you will. But you must pray in faith. Well, then, remember that God has pledged his veracity to give these heathen to his Son; and then pray, and God will help you, and we shall see the power of God displayed in a new manner. O for a general and universal turning to the Lord's Will. We will sow in tears, and God will cause us to reap in joy. Weeping may endure for a night, but joy cometh in the morning.

Mrs. V. sends kind remembrance to you all.

J. H. Vinton.

Dear Brother Read,

I know you will be satisfied even with this hasty communication, when I tell you that I am robbing the poor heathen to serve you even in this. Perhaps, however, I ought to expect that your increased interest in, and your more fervent prayer for, them, will more than compensate for the loss of my time. But I can assure you that my hands, and heart, too, are full of labor from morning till evening, and from evening till morning. You inquire respecting our prospect of success. I answer, they are *certain.* God has already began to bless, and he will continue to bless. He has pledged his veracity, and can we doubt? He has poured into our hearts such a feeling of concern for souls, that it seems to us we cannot live if he come not to save, and think you he will leave us to sink under the load he has put on us? No, *it cannot be,—he will come;* my soul believes it; and a glorious harvest of souls will be the result. Every thing seems tending that way—the feelings of the native church, and the disposition of the impenitent to listen to and enquire after the truth.

Need I add, in answer to your other enquiry, that we are happy in our work? Yes, Dear Brother, it is the dawning of a little heaven in our souls to do God's will any where, but especially in our circumstances. I know nothing of what has sometimes been called missionary trials. I have as yet experienced nothing that is worthy of that name. All, *all* has been peace and comfort and joy in the Holy Ghost. True, I have been laid upon a bed of suffering, but "sweet affliction" was the language of my heart, and God has now raised me up with increased desires to serve him, and more cheering prospects of usefulness.

For the results of our labors, see my journal in the Magazine. Will not you and the dear church, and Br. Wooster, write us frequently, and let us know all your state, and the condition of things in our native State.

J. H. Vinton.

To the Rev. J. H. Linsley:

Maulmein, Oct. 5th, 1836.

Dear Brother in Christ,

I have just closed a very interesting season of evening worship with the dear Karens—have given the medicine for the night, and now hasten to acknowledge the reception of your truly interesting letter to my dear husband, April 27, 1836, received yesterday. As it will probably be some months before he will allow himself time to write to any one, I thought it might be due you to let you know our present circumstances, and future prospects, and leave him to answer yours at leisure. Mr. Vinton left me a week ago this morning, in the Bassein, bound for Rangoon. The Karen disciples had sent around a formal request that a teacher might be sent them. But Mr. V., nor Abbott thought of going till the end of the rains, if at all this season. But receiving a letter from Brother Howard that it was considered safe to travel on the Irawaddy during the rainy season, and just at that time, Br. Ingolls who had made two attempts to go to Arracan, and had been driven back, was now, by the consent of the Board, going up the Irawaddy, had chartered a vessel for the purpose, who could give Mr. V. and A. a passage to Rangoon. Accordingly, on Sept. 28th, Messrs. Osgood, Abbott, Ingolls and wife, and Mr. Vinton, embarked for Rangoon. And in order that you may enter into our sorrows, as well as joys, I will relate a few succeeding circumstances. We parted as usual on the wharf, and on returning to the house, I found the children hiding away and crying at the departure of the teacher.—I endeavored to comfort them by telling them how God parted with his Son for us, but there would be no parting in Heaven. Many fervent prayers were offered up for his safety, and a blessing to rest upon his labors. The following night some of the school could not sleep, but got up and prayed three times during the night for the teacher. For myself, I scarce ever felt such a spirit of prayer for him when gone. But on the morning of Oct. 1st, Mr. Blundell (Civil Comm.) received a note from Capt. Corlins, at Amherst, stating that as he was watching the Bassein to see her go out, he noticed that she plunged a good deal, there being a full sea at the time, and while rounding the buoy, about one mile and a half from Amherst, he saw her mast break and fall over her bows—that he sent out a boat with spare men, ropes, spars, and every thing which he thought was necessary to bring her back, supposing her to be in distress. The boat was out all that tide, but saw nothing of her. He said he should keep a watch out, and the first intelligence should be sent up. Judge of our feelings! I say *our,* for the feeling was general among the brethren and sisters of the Burman Church and our Karen school. We could not but infer that she sprung a plank, the cause of her pitching so, and when her mast went, tore up something from the bottom that they could not manage, and sunk immediately. Her disappearing so suddenly greatly alarmed us. Br. Haswell took a boat immediately and went down to Amherst to ascertain the facts, and if they were yet alive, to lend some assistance. It was a day never to be forgotten by any of us. There was little done but praying and weeping, especially by native christians. One remarked that the *native christians* could not *pray* them up out of the watery grave; yet let me assure you, that it was an unspeakable consolation to us to know that so many persons prayers were ascending in their behalf. On the morning of the 2nd, Br. Haswell returned with rather more favorable intelligence. Two Burman boats were at the time of the accident, within call; and as the wind and tide were favorable, it might be hoped that she passed around an Island not far from this, when she disappeared so suddenly. Again, the last that was seen of her, she was picking up her sails from the water. Although no intelligence to be relied upon has yet reached us, yet we confidently hope that she rigged up a jury mast and went on in safety. Humanly speaking, we cannot believe that he who has declared "*I will be exalted among the Heathen,*" would at one stroke cut off four missionaries and female teachers, with three most valuable assistants, and that too, after such fervent prayer to know the mind of the Lord with regard to their proceedings. All came to the conclusion, after seeking divine guidance, that it would be promotive of glory to God, and best interest of his cause for them to go As it will be about two months before we can with safety venture into the jungle in this region, Mr. V. exulted in the thought that he was going to save that time in preaching to the dear Karens. My school will break up soon; and in about a month or six weeks I shall commence visiting the christian villages till Mr. Vinton returns, and then it is not determined where we shall go first. We have so many calls, and there are so many destitute places where we wish to go, and as we shall have but little more than four months to travel in, we are often at a loss what to do first. The Lord has, I trust, blessed our school, and given us favor in the sight of the Karens. Five of the children requested baptism—two received the ordinance—and the other three were requested to wait, on account of their youth. The church were afraid that their minds were not yet settled, and so firmly established as they ought to be. I am almost literally prayed to sleep at night, and waked from sleep in the morning, by the prayers of these little ones. I suppose that mothers would doubt whether my affections was as great for these children, as theirs is for their own offspring, but I can assure you it is exceeding great.

My heart thrilled with emotion when I read that you hoped that one of your daughters loved the Savior. I want to ask them as I often do the little Karen children, "How much they love Him? How much they are willing to devote to Him? If they can be satisfied without consecrating their entire ALL to God? Why has God endowed them with such superior privileges? Let them carefully remember that 'to whom much is given, much will be required.' Why were they not born poor, degraded, ignorant Karens, and taught to worship demons, instead of that blessed, lovely, unspeakably precious Savior, in whom they now trust." I cannot help raising a prayer in their behalf that God would make them useful, and consequently very happy. Perhaps if I should not have the privilege of welcoming them to these heathen shores as missionaries, yet they may come and perhaps shed a tear upon my grave, and go up into the jungle where I have labored, and occupy my place.

Please give my sincere regards to sister Nichols and school. I wish I had time to write her school a description of the character of Karen children, but I cannot at present. I trust, however, she is raising up missionaries there for Burmah. I sent an idol to her, but I am afraid it will lose its inscription before it reaches her. I hope the box of curiosities which I sent to America is on its way before this from Calcutta. Your family have shared largely in it. If any of the sisters or children in your region, should wish to do anything for Karen schools, let them send coarse pieces of cloth, (not made up) with thread, needles, thimbles, scissors, slates, pencils, pen-knives, ink-stands, &c. &c.; nothing expensive, as we wish to raise them from their degradation by degrees, and not give them an idea of luxury.

With kind regards to Mrs. Linsley, to whom I have recently written, I subscribe myself,

Yours,

In the bonds of Christian affection,

C. H. Vinton.

GEORGIA BAPTIST CONVENTION.

The Baptist Convention for the state of Georgia, closed its sixteenth session at Buckersville, on Monday, the 8th inst. The attendance is represented as good, the discussions harmonious, and the religious exercises delightful.

On Sunday, a touching interest was given to the occasion by the ordination of brother Edward Stevens to the work of the ministry, designated for heathen lands. This was done, according to the call, and at the request of the Church in Sunbury, of which brother Stevens was a member. We understand that this young brother, a graduate of Newton Theological Institution, is to be employed in the school for the education of native preachers, to be established at Maulmein.

During the last year, more than $6000 have been contributed through this Convention for Missionary purposes.—*Southern Watchman.*

From the Biblical Recorder.

A brother, not remarkable for the correctness of his orthography, writes us—"We are getting along badly here. All is coldness and barrenness. Several of our members take the *Sins* of the Times." Can he mean our friend Beebe's paper?' If so, our correspondent is not so bad at christening.

The above is a fair hit at an anti-do-good paper edited by Mr. Beebe and called "Signs of the Times."

He that preaches gratitude pleads the cause both of God and man; for without it we can neither be sociable nor religious.

For the Secretary.

Mr. Editor,—

In the Monthly Paper of the Baptist General Tract Society, May No. in a review of the Memoir and Sermons of G. F. Davis, I find the following language, presented as "the testimony of the Editor of the Christian Watchman."

"It is the history of a man who unfortunately entered the ministry at seventeen, with but little learning, except that he could read and write."

Whether the Editor attaches the misfortune to his entering the ministry too young, or without sufficient learning, or both, he has not explained. I conclude however, the stress is to be laid upon the latter.

"*Unfortunately,*" for whom? For himself or the Church? As individual misfortunes are trifling compared with the great whole, we will attend to the latter enquiry. Has it then been unfortunate for Zion that he entered the ministry, &c.? Where? What portion of the Church has felt this misfortune? Is it the churches in the eastern part of Connecticut, who were favored with the "dew of his youth," and where the most lively recollections are associated with his memory? Is it the church at South Reading, Mass. where he spent several of his riper years in a round of useful and efficient labors? Is it the church at Hartford, in whose service the last years of his life were employed, and who deeply regret their loss?

I am sensible that a lively imagination may picture to us his greater usefulness, if he had been favored with an early education. The same may be said of Fuller, and Baldwin, and Carey. And could not the same lively imagination paint the superior advantages, if Paul, and Isaiah, and others, had been favored with our modern "mental training?"

Unfortunately. Webster defines "without success." But perhaps it should be understood in a more enlarged sense, *causing loss.* If understood in this latter sense, I ask which cause the greatest loss, for a man to enter the ministry as Davis did, "and who by increasing perseverance, found his way to stations of high honor and extensive usefulness;" or for one to have superior advantages for education, perhaps as a charity student; and engage in the ministry, *unfortunately,* "without success," and then returing, engage in other business, either as agents of some benevolent institution, professors in literary institutions, or in employment entirely secular. The above is submitted to the public by

One who entered the ministry with but little learning.

P. S. Not wishing to make you, or any other person responsible for the foregoing, I give my own proper name and address.

E. Loomis.

North Lyme, Ct.

CHRISTIAN SECRETARY.

HARTFORD, JUNE 17, 1837.

How stands the cash account? So far as time at command would permit, we have been reading the accounts given in different papers of Anniversaries of many different societies in different cities, as New York, Boston, Philadelphia, Richmond, &c. &c. Like causes produce like effects, is an axiom of universal truth and application. If overtrading results in misfortune to commercial men, it will produce the same effect in religious enterprises, when carried on presumptively. If by a series of uninterrupted accumulation, states, or associations of men are induced to run faster, and plunge deeper and deeper into the labor and risks of public improvements, till embarrassment overtake them,—the same spirit may be imbibed, the same steps followed, the same embarrassments overtake men, who are engaged in the most noble enterprises of gospel benevolence. And we cannot perceive why the remedy for the former evil, is not the only remedy for the latter.

These remarks are suggested by noticing the fact, that in many instances, so far as treasurer's accounts are given, there is a falling off in the sums contributed in the last year for the various objects of charitable effort. A few exceptions is all we have seen. Some societies have not been particular to publish their treasury reports; and in those cases the language adopted by their speakers indicates as plainly as figures the lack of funds.

The cause is easily assigned, for all *feel* what it is. The remedy is found in the language of the dying Swartz, "Let the cause of Christ be my heir."

Consistency—Titles.—In the Christian Secretary of April 22d, the editor, evidently from conscientious scruples, promises to adopt the "*entire disuse* of the D. D.;" and in the conclusion of a long editorial confessional on the subject, says, "we shall use it no more." Very well, thought we, a good resolution—the fruit of genuine repentance. But how sadly were we disappointed to find in the editorial columns of the Secretary of May 13th, this same D. D. used seven times! Query, had the editor so soon forgotten his promise or changed his mind? How is it?—*Monthly paper.*

We will *tell* you how it is, good brother. For several years past, he who made the promise yon have quoted, has had the chief "care," but never the command of the Christian Secretary: and the resolution announced was intended to apply only to such remarks as he might *write himself;* and not that the D. D. should never appear again in the paper, if others who wrote chose to use the title. The owner and publisher of the Secretary, is also a publisher and bookseller; and if any person or persons please to furnish notices of books published by him or others, and spice their remarks with Ds, who but the owner shall presume to expunge them? Such were the articles referred to in the "editorial columns" of the Secretary of May 13, both of which are marked Comm. as br. A. will see by looking again. We have neither forgotten the promise nor changed our mind upon this subject, and have not used the D. D. in any thing prepared by self for the paper. In publishing accounts from other papers in which D. D. occurred, it has in some instances been stricken out, in others let alone; most commonly the latter. Little hope is indulged of amendment in our own denomination, since experience proves us equal to Chinese tailors as imitators; to whom if a garment be sent as a sample by which to make another, and it be covered with patches, the new garment is sure to be disfigured with patches also.

After all, we hold the recipients of the title more in fault than those who confer it; for the disciples were prohibited to suffer themselves to be so called. But like the slave trade, it cannot by all the powers of earth be suppressed, so long as men are found ready, either to labour for, or receive as a gratuity, "the honorary degree of D. D."

As one brother has before this, in a letter alluded to the apparent discrepancy noticed by the Monthly Paper, will brother A. give place to the above, as our explanation to his readers, and others who may be inquiring.

Connecticut Anniversaries. On Wednesday morning at 9 o'clock, the Baptist Convention of this State met in the meeting house of the South Baptist Church in this city. Our limits allow us only to say, that the representation was rather fuller than common; a harmonious spirit marked the proceedings through the day, and the Sermon was preached in the evening by Br. J. Cookson, from Isa. lxi. 11th.

The following officers were chosen for the ensuing year.

Rev. J. Cookson, President.
" H. Jackson, Vice President.
" N. Wildman, Cor. Sec.
" W. Palmer, Rec. Sec.
Dea. J. B. Gilbert, Treasurer.
Rev. R. H. Neale, Rev. I. Atkins, Rev. J. R. Stewart, Rev. H. R. Knapp, Dea. G. Rogers, Dea. G. Robinson, Dea W. A. Weaver, Rev. L. Meach, *Trustees*.

Further particulars hereafter.

INSTALLATION.

On Tuesday, the Rev. Robert Turnbull was installed Pastor of the South Baptist church in this city. The order of services was as follow.—

Anthem, "Lord of all power and might."—Invocation.—Anthem, "The Lord will comfort Zion."—Prayer, by the Rev. N. Wildman.—Singing, 211th Hymn of the Supplement.—Sermon, by Rev. Mr Neale, from 1 Tim. iii. 1st.—Installing Prayer, by Rev. Dr. Chaplin.—Charge, by Rev. Mr. Cookson.—Right Hand of Fellowship, by Rev. Mr. Jackson.—Prayer, by Rev. B. Cook, Jr.—Anthem, "When the Lord shall build up Zion."—Benediction, by the Pastor.

The sermon was appropriate and instructive, and each other part of the services was well suited to the occasion; and listened to with much apparent interest by the numerous auditory in attendance. The aspiration of pious hearts is, may the Lord give spiritual prosperity to the pastor and his flock.

Brother H. A. Graves' ordination will take place with the First Baptist Church at Springfield, next week on Tuesday, at 2 o'clock, P. M.

Remarkable Coincidence.—The Baptist Board of Foreign Missions, and the Gen. Tract Society, are both regularly engaged in supporting a missionary, and sending tracts to enlighten, convert, and save the people of Germany;—a country whose inhabitants have been written into moral darkness by the profound literature of her schoolmen, and her blazing theological learning. And yet our own American christian theologians and schoolmen, are greedily importing her learning, Universalism, Neology, and all in the form of books and writings, to enlighten American young men who are considered to be "designed of God for the ministry," and who, without this *darkening* light of German literature, are not to be considered "intelligent and godly ministers." And to the same German teachers, young ministers from our shores now resort, to complete their biblical qualifications for teachers in our own theological schools. So we are importing her theological darkness, and at the same time sending to Germany the means of counteracting it there. Is not this [exchanging] light for darkness, and darkness for light; and that to the absolute hazard of being fatally corrupted?

This, however, is only one of the destructive effects of the rail-road locomotive spirit, which is now being imbibed by leaders of most religious charities (so called) of the present day.

American Baptist and Gospel Light.—The late Am. Baptist, and Gospel Light and Luminary, of N. York, are united in one paper; which will hereafter be published weekly, and is edited by the Rev. N. N. Whiting. "The paper has no connection with the Am. Bap. Home Mission Society. Nor is it all under the control of any Society." It is a large handsome sheet, in quarto form, (this we do not like) and we hope may do much good. Price $2,50 in advance.

A brief Narrative of the Danish Mission on the Coast of Coromandel. By Baron Stow, Pastor of the Baptist Church in Baldwin Place, Boston. pp. 126 Boston: New England Sabbath School Union. Depository, No. 47 Cornhill, 1837.

With this production of the New England Sabbath School Union we are much pleased in all respects. The subject is appropriate, interesting, and useful. The size is well adapted to its object, the typographical execution and paper good, and the binding beautiful. We hope amongst the inexhaustible resources of the present day, matter of fact subjects will be chosen for the theme of Sabbath School books, and all fictitious publications be consigned to merited oblivion.

Perhaps we cannot better occupy a small space than by giving one or two short extracts from the work. Speaking of the sickness and death of the veteran and pious Swartz, the historian says,

"About this time, the Rev. Mr. Gericke, who had arrived from Madras, asked him whether he had any thing to say to the brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their care and concern."

Mr. Swartz had, during his residence in India, acquired considerable property, consisting chiefly of compensation for services rendered the Madras government, and liberal presents from native princes who held him in high estimation. A few days before his death he said, "*Let the cause of Christ be my heir.*"—How seldom is the cause of Christ remembered by the sons and daughters of fortune, when they are disposing of the wealth which God has given them, and from which he is about to remove them forever. "*Let the cause of Christ be my heir.*" That is a sentiment worthy of a man whose life had been the Lord's—nay, worthy of an apostle. Go thou and do likewise.

Mr. Swartz died in great tranquillity on the 13th of February, aged seventy-two years, forty-eight of which he had spent as a missionary in India."

The celebrated Claudius Buchanan, who many years after the death of Swartz, visited Tanjore, the place where S. died, and of which place Serfogee was Rajah or king, gives the following account.

"In the latter part of August, Dr. B. passed a Sabbath at Tanjore. In the morning he preached in Mr. Swartz's pulpit to the English, and was followed by Dr. John in a discourse to the Hindoos. Afterwards he was introduced to Sattianaden, the preacher, then advanced in years, and now resting from his labors. As he was returning from church, and beholding the Christian families retire soberly to their homes, he was led to contrast the scene with exhibition which he had just before witnessed at Juggernaut. "I see here," he says, "no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! * * * * When I reflected on the moral conduct, upright dealing, and decorous manners of the native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian Faith. In the afternoon the Rev. Mr. Horst preached in Portuguese. Says Dr. B., "I sat on a granite stone which covered the grave of Swartz. The epitaph is in English verse, written by the present rajah, and signed by him, 'Serfogee."

"Firm was thou, humble and wise,
Honest, pure, free from disguise;
Father of orphans, the widow's support,
Comfort in sorrow of every sort;
To the benighted, dispenser of light,
Doing and pointing to that which is right;
Blessing to princes, to people, to me;
May I, my father, be worthy of thee,
Wisheth and prayeth thy Serfogee."

We cannot refrain from remarking, that facts are related in this narrative which cannot fail to show clearly the everlasting, unvarying, and unalterable hatred of the Pope and his priests, to the true light of the gospel, and all who embrace its holy principles. It proves further, what every American ought *instantly* to believe, and that is, that Romanists *never did* and *never will*, cease to persecute (when they have the power, and think it for their interest) even unto death, all who dare disobey their dictation. It furnishes moreover, some worthy examples of faithful and successful labors for their conversion to the true faith. It is hoped American Christians may every where follow the example set them, and be equally successful.

General Intelligence.

Well done New Jersey.—The Legislature of New Jersey, at its last session, were importunately urged to pass a most tyranical law against the free colored people. But instead of complying, a reaction took place in favor of humanity, and a bill passed, and is now a law, to prevent any person from being given up as a fugitive on the decision of a judge of the county court, and giving to the person claimed, in all cases, the right of a jury trial, if he desires it. We venture to predict that there are not many juries who will say on their oaths that one man OWES service to another, unless they understand the amount of the consideration paid.

DISGRACEFUL AND FATAL RIOT.

A terrible conflict commenced yesterday afternoon, about 3 o'clock, between Engine Company No. 20, and a very large Irish funeral procession in East street.—There are nearly as many rumors in circulation, as to the origin of the disturbance, as there were parties engaged in it. As far as we could arrive at the facts, they appear to be as follows:

No. 20, the Extinguisher, had just returned from the fire at Roxbury, and had their engine in the middle of the street, in front of the Engine House, when the procession came down the street. Some at the head of the procession ordered the engine to be removed from the street, and the company refused to do so. One engine man was laid hold of, and pushed aside. This was resented by his comrades, but, being greatly outnumbered, they retreated into their house. The procession then moved on. The Extinguisher's men in the mean time, prepared to resent their defeat—rang their own bell, and sent a man to ring the Rev. Mr Young's bell, as if for an alarm of fire.

This plan was immediately successful in calling out No. 14, Cataract, which accidentally fell in with the procession at the junction of Summer and Sea streets; but as the hearse was not in sight at this point, the company were not apprized that the large collection of people they ran in among were connected with a funeral. The Irishmen, however, supposed that they came to renew the former conflict, and at once commenced an attack on the men at the ropes.

The company defended themselves as well as they could, and were soon reinforced by No 2, 6, 8, 9, 10, 13 and 20, and straggling members of the companies. The funeral was by this time entirely broken up, and the Irishmen fell back into Broad street, where they made a stand. Brick and stones then began to fly, and deadly wounds were given. The Irish made numerous sallies, discharging their missiles, but gradually gave way on the South. As they gave ground, the dwellings occupied by their countrymen were attacked, and the windows and every moveable article demolished. There is no reason whatever to believe that the houses thus assailed were occupied by the Irishmen who were engaged in the affray.

The outrageous attack was chiefly made by lads about 16 and 18 years of age. Feather beds were ripped open, and their contents poured out at the windows, forming an exact imitation of a snow storm. This work lasted upwards of two hours, the Irish occasionally making ineffectual sallies in defence of their houses. The Mayor was early on the ground, and in one of the sallies was knocked over. The military were ordered out, but as the members of the various companies were naturally much dispersed, they could not be formed till about six o'clock, at Faneuil Hall.

The Lancers, under Gen. Davis, formed the van, and were supported by the Boston Light Infantry, and the New England Guards. The Mayor, Aldermen, and City Council were also in the line. They cleared the streets instantly, and no further violence was committed after their appearance. They were soon reinforced by the Washington Light Infantry, City Guards, Rangers, Mechanic Riflemen, and La fayette Guards.

Of the Fire Department, the most severe wounded are Charles Sears, of the Franklin Hose Co., who was knocked into a dock by a club—taken up insensible, and is not expected to live, and John Russel, 2d foreman of No. 10, badly hurt in the forehead. Capt J. C. Tallant, of the North watch was knocked down by a random brick, and carried off insensible.

A large number of Irishmen were taken to jail.—Some were severely wounded, but some were conveyed there for protection.

Last night, the entire regiment of Light Infantry under command of Col. Smith, were under arms, at Faneuil Hall, with the exception of four companies on guard, in Broad street, and several adjacent streets, where no person was permitted to pass unchallenged. The Lancers rendered very essential service throughout the night in dispersing small collections of people, and by conveying necessary orders and information from point to point.

12 o'clock, P. M.—The Irish are perfectly peaceable. Native citizens, laboring under the excitement of the occasion, are insolent to the sentinels.

The last rumor reports four Irishmen dead and one engineman.

The Boston Centinel says the fighting lasted one or two hours, and 40 of the offenders were dragged to jail "in a mutilated and bleeding condition." The military were well supplied with ammunition. The papers estimate the persons at one time assembled in Broad street at 12,000. The city during the night wore the appearance of a garrison prepared for battle. The Boston Times says the air for three hours was literally alive with stones and brickbats. Two or three Irish tenements were entirely destroyed. This paper says *several* on both sides were "*killed* or very badly injured."

From the Poughkeepsie Journal.

DESTRUCTIVE TORNADO.

On Saturday, about 6 o,clock, P.M. the town of Pine Plains was visited by one of the most destructive tempests this part of the country ever experienced.—The day was very sultry, and toward 3 o,clock in the afternoon, clouds began to darken in the horizon, highly charged with the electric fluid, as was apparent from the incessant glare of lightning and continual war of thunder; the clouds mixed angrily together, which rendered the aspect sublime and beautiful, till about 6 o,clock, when the watery elements became more reconciled, and veered to the north of us, with little or no rain. At this juncture our attention was arrested by the peculiar manouvreing of dark and heavy clouds a little south of west, appearing above the Stissing Mountains, about one mile distant.

As the black cloud arose, (it had the appearance and commotion of dense volumes of smoke bursting from a burning building,) light and windy clouds from all that part of the heavens, veered toward it with unspeakable confusion and velocity, apparently making it their common centre and were lost in its power. At our place of observation, in the village, a dead calm pervaded, which rendered this exhibition of Almighty Power, together with its deafening war, an appalling spectacle to the beholder. After it crossed the Stissing our view was fairer, the dark cloud with its attendants kept close to the earth, extending upward about half way to the zenith, and as if unable to sustain its power, was seen to burst some several times, producing new rains: where these descending gusts struck, such were their fury, that nothing could resist; even the earth itself trembled at their terrific explosions—trees, limbs, rails, boards, hogsheads, &c. mingled with the heavens, as feathers before an ordinary storm; as it approached, our emotions were somewhat relieved, by hoping its course might be a little to our north, which proved so, from 80 to 100 rods; nevertheless our village materially suffered.

A barn of H. C. Myers was destroyed and his fine orchard of fruit trees torn up root and branch. A large barn and sheds of J. Booth were felled and his dwelling much injured. The dwelling of John Decker was blown into atoms, some of the rafters and clapboards were carried nearly 100 rods—himself and family much injured. A large new Baptist church, almost completed, was literally piled into a heap of promiscuous rubbish; even the wall of its foundation was torn up several feet—fortunately, Mr. Northrop, master builder, and four or five of his workmen, and three or four masons, left a few minutes before. Many of the buildings were unroofed. The premises of Captain Jacob Best, a mile and a half west of us, consisting of a large new barn 40 by 50 feet square, and a shed 20 by 40 feet, attached to it, and other small buildings were entirely prostrated, even the foundation timbers were thrown several rods, split and broken in every possible manner; his house exhibited a melancholly wreck, unroofed, siding torn off and buried amid timbers, trees and other promiscuous lumber; his waggons, carts and sleighs, were found wrecks, from 30 to 40 rods whence they were taken, and one cart wheel was carried nearly one fourth of a mile up a hill; large apple trees were hurled 30 and 40 rods, and one was carried more than one half a mile by measurement; he had some cattle killed.

A Mr. Anthony Simmons near Best's was on the road with his team, loaded with a hogshead of sugar, (1250 lbs.) horses, waggon and sugar were hurled over a stone wall into a perfect wreck, himself blown in an opposite direction about 15 rods, against a gate post and stones, where he clung fast. Isaac Crandall, Samuel Gripham and Daniel Sherwood had their barns destroyed and houses injured. Jeptah Wilbur had three large barns, cider mill, sheds, &c. torn away, so that one stick lay not upon another; his dwelling, three stories high, was stripped except the floors; on the floor of the third story was found a cart wheel and axletree; his waggons and all his farming utensils were strewed about his fields in pieces; even hams that were in his smoke house, were found in divers places, some carried more than 60 rods distant; had horses, cattle, sheep and hogs killed. Much other destruction of buildings has come to our knowledge

This tornado took its origin near the river, so near as we can learn, and coursed easterly through Redhook, Milan, Pine Plains, North East and become partially exhausted in Salisbury, (Conn.) about 30 miles distance. Its width varied from 60 to 80 rods, as appeared from its devastated path, wherein trees, limbs, tops of sapplings, rails, boards, pieces of roofs, were promiscuously scattered without the least notion where they belonged. The amount of damage is incalculable: we learn no destruction of human life, yet many persons were seriously injured. These ruins are richly worth a visit; they cannot but inculcate a striking proof of Almighty Power.

Pine Plains, June 5th, 1837.

The Plague.—We noticed the other day, with other items of news from Europe, the alarm created in London by the speedy death of two laborers, employed about the London docks, and the sudden illness of some others—supposed, or at least feared, to indicate the presence of the plague. The suspicion is one of fearful moment, not only to England but to us, and to all the world; and it behooves us to inquire whether there is need for unusual measures of precaution. The subject has been noticed in Blackwood's Magazine for April, from which we quote the following remarks. —*Com. Adv.*

"While England swells with faction, France with faction, Germany with faction, Spain with faction, there is an enemy in the wind which may yet summon the restless mind of Europe to sterner lessons. The plague is declared to be spending its terrible circle round the Mediterranean. In Constantinople all seems horror; there it has raged with unabated fury for six months, and the city is depopulating, hour by hour, from the double effect of death and fear. Seventeen thousand of the Greek inhabitants have fled; the Armenian patriarch has lately delivered fifteen thousand passports in the course of a few days; and the general population has been thus diminished by upward of one hundred thousand since last September. From this centre of death it has spread westward on both shores. It is said to have reached Salonica on the north and Tunis on the south. How long it may be kept out of Europe in general, is a question of extreme anxiety.

"Our perpetual intercourse with the Mediterranean ports, our criminal disregard of precaution, the still more criminal avidity of our commerce for gain, in all quarters, and at all risks, render England more liable than any other country to this most dreadful of all scourges. Nothing but the hand of Providence could have hitherto preserved Europe; yet undoubtedly we have a right to call upon authority to protect us from this hideous hazards of mercantile avarice. One of the papers mentions, a few days since, that we are at this moment driving a trade with Constantinople in rags for paper-making, and that no less than thirty bales of those rags have been consigned in one cargo. There can be scarcely a doubt that these rags came from the beds and bodies of infection. The chief communication of plague in all ages has been by fragments of clothing. Can we regard ourselves as safe from this deepest of all desolators, till such transactions are inquired into, and exposed?"

CURIOUS TRIAL.—The Southern Correspondent of the New York Evening Star, writes that a strange circumstance, which is the source of some excitement, is about to undergo investigation in Jones County, Georgia. It appears that some eighteen years ago, a lad of that county, aged 18 years, left his home; his father died and left a large property, and he not being heard from, his estate was divided, and his share, some thirty thousand dollars, was divided among those left.

Within a few months, he has appeared and laid claim to his property; his mother denies him, and says he is an impostor, as the real person died some time ago in New Orleans, and she paid the funeral expenses. He is to be tried as an impostor. Opinion is equally divided in regard to his identity: some avow he is the man, and others as decidedly contend that he is not.—He has the same marks as the supposed dead individuals—a scar on one of his legs and a joint of one of his fingers amputated. He relates numerous circumstances connected with his leaving and early youth, and there are many he cannot remember.

The Brewers of Albany vs. E. C. Delevan.—Some time since the brewers in Albany commenced suit against E. C. Delevan, esquire, for asserting that poisonous drugs, filthy water, &c., were used in making their beer—laying damages at $300,000. Mr. D. found it difficult, for a long time, to bring them to trial. At length the cause has been decided. Mr. Delavan writes to a gentleman in this city, dated May 27, "I have defeated the brewers in the Supreme Court. They can go to the Court of Errors by paying costs up to this time." M.

The Maine Wesleyan Journal is overhauling the steamboats which come to Kennebec, for transporting grog shops back and forth. Each boat it says has a little corner for the accommodation of tiplers. This is in our opinion being "too accommodating by one half." Dr. Holman too has been Oreing some of his chain shot among their bottles.—*Ken. Jour.*

Remarkable Occurrence—The house of Capt. Abraham Nichols of Washington township, was struck by lightning on Monday last, while seven persons were in it, and every thing except one bureau and the inmates, literally demolished. The house was a frame, and partitions and weather boarding, roof and chimney, were scatered to the winds; all the chairs and tables were broken to bits; plates and pots destroyed, waiters and candlesticks melted, and not one life lost! While the beds were set on fire, a child lying on one of them was preserved; while the chairs were shattered, those who occupied them were merely stunned; and one man while at table saw every thing before his eyes destroyed, without being seriously injured himself.

These facts are detailed to us upon the best authority; we have no doubt of their truth.—*Burlington (N. J.) Herald.*

Loss by Lightning—On Saturday last, Mr. Edmund Clark, of New Milford, had 64 sheep killed by lightning. The sheep were all under a small tree together when the thunder shower came over. Some of them *standing upright* dead, the next day, and the greater part were *lying* in the same situation upon the ground. We have often heard of two or three out of one flock having been killed; but never knew a case where a flock of 64 were killed with one stroke, by lightning.

MARRIED.

At Griswold, by Rev. F. Bestor, Mr. De Witt C. Pendleton, to Miss Mary Billings.

At Stonington, by the same, Mr. Samuel Champlin, of Kingston, R. I. to Miss Frances P. Babcock, of Stonington.

At Bozrah, on the 6th inst, by Rev. B. G. Goff, Dr. Henry W. Hough, of Thompson, to Miss Hannah D. Huntington, of Bozrah.

At Suffield, by Rev. J. L. Hodge, Mr. William H. Sikes, to Miss Eliza Gardner.

DIED.

At Groton, on Lord's-day, June 4th, Elder Roswell Burrows, aged 68.

In Colchester, June 6th, Gustavus Fellowes Davis, son of Rev. Andrew M. and Julia L. Smith, aged 8 months.

In Montgomery, Welcome Angel, son of Welcome and Hannah Green, aged 5 months.

In this city, very suddenly on Wednesday morning, Miss Abigail Pearl, aged 19, of Ashford. Miss Pearl was a member of the female Seminary of Mr. Brace, and walked to the burying ground on Tuesday near the close of the day in usual health. On her way back, she was found reclining by the walk, unable to proceed further, and was taken to her boarding house in a carriage, where she expired as above. The rupture of a blood vessel was named as the supposed cause of her death. Well may it be said, "All flesh is grass, and all the goodliness thereof is as the flower of the field; surely the people is grass. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."

At Milltown, (N. Stonington) May 26th, Elcey Maria Babcock, youngest daughter of Horace and Dorcas Babcock, aged 17 years.

It being the object of the Secretary to extend a knowledge of the glorious Redeemer in His works of wonder and mercy, I shall be indulged I trust, while I write a few lines upon the triumphs of grace as exhibited in the sickness and death of our dear young departed sister.

It is but a short time since the Secretary gave information of the triumphant departure of Louisa D. Wheeler, who was a hopeful subject of the precious revival here in 1834. Elcey was another. She was baptized by F. Bestor, then pastor of the 3d Baptist Church, with which she united, and continued till as we trust, she joined the "Church of the first born, whose names are written in heaven"

During her religious life till her sickness, she did not *display* so very remarkable and *showy* piety; but since her sickness it has been ascertained that nevertheless, her piety was of the true stamp,—leading her to a conscientious and careful discharge of important duties before God. Her religion consisted more of *fixed principles of action*, than of highly excited feeling. The mere impulses of animal feeling were very rarely her prompters to duty;—a view of required duty before God, taking the precedence. Hence, though complaining of a low state of religious feeling, her brother's and sister's bed-sides often witnessed her faithfulness and prayers with and for their precious souls. This was not known, till during her sickness; thus showing that she was wont to "walk humbly before God."

But Death had marked her for his victim; or rather, God had purposed to wind up her mortal career. Her sickness continued thirteen weeks. During the whole of this time, the glorious grace of Christ was most clearly displayed, taking the entire supremacy over the feelings of her nature. *Not a murmur* was heard to escape her lips, so submissive and patient was she made by grace. Her friends would often weep over her, when she would enquire why they wept? Remarking—"I am not afraid to die." I have all along, says she, been fearful that my hope would fail me when I come to die; but now I feel it to be *firm.* With the utmost composure and firmness she gave directions what hymns to be sung at her funeral, who to preach the sermon, and when to be buried.—This seeming to affect her mother, she said, "Why Ma, I am just as willing to converse upon these subjects as any other." Observing her to weep, she said, "Ma, do not feel so; only think, it will be but a *little* while before we shall meet once more, and we never shall part again!" On another occasion she said, "I love you all, but *I do love my God more.*" The Lord's Day before she died, she requested her brother's and sister's attendance alone in her room, and the rest of the family to retire; and then she labored with them for the last solemn time, to persuade them to seek an interest in the Saviour. Her faith in the divine reality of religion seemed to increase as she drew nearer and nearer to the world of spirits, and her assurance of being forever "with the Lord," grew stronger and stronger. And but a few moments before she departed, she called her sister, embraced her and said "Good bye Lorenza, I shall soon be with Jesus," and soon she escaped her prison!

On Lord's day, May 28th, her remains were carried to the Baptist Meeting house, where the funeral services were conducted chiefly by the person she had selected, by whom she was baptized, he having providentially arrived in the place the day before. The hymns sung, were the 288th and 291st. in the Supplement. Text selected was Phillip I. 21, 23,—after which, a large procession followed the body to the grave and deposited her dust there, to await the sound of the resurrection trump!

This death speaks volumes in favor of a well grounded hope in Jesus Christ. In her case was verified the sentiment of the poet,

"His hand, the good man fastens to the skies
Then, bids earth roll, nor feels her idle whirl."
Her hope was, anchor-like, cast within the vail.
Earth, to her, was utter emptiness and vanity.

She has gone, leaving a solemn admonition by her triumphant departure to the youth of her acquaintance and this community, to "look diligently lest they fail of the grace of God."

At Preston, May 23d, Mrs. Margaret Ayer, wife of William Ayer, aged 56.

Mrs. Ayer was called in early life to discover her need of a Saviour, and to embrace Christ and his salvation. She became a member of the Baptist Church in Preston, soon after it was constituted. In her family and in the Church Mrs. Ayer was humble, devoted, and useful, and gave to all by her worthy example a striking evidence of the superior excellence of the religion of Jesus. Her last sickness, (which was short) she endured with resignation, and while nature's powers were failing, the mind was stayed upon God, and according to the promise made to such enjoyed perfect peace.

While her companion, children, acquaintances, and the Church lament her departure, they sorrow not as those without hope, having evidence for her to die was gain.—Comm.

A CARD.

The subscriber acknowledges with gratitude, that by the donation of 30 dollars from Miss Hannah Nichols of Bridgeport, he was constituted Life Member of the American and Foreign Bible Society, at their late meeting in Philadelphia. He has ever viewed the formation of this Society, as one of the most happy circumstances in the good providence of God, that has ever occurred to our denomination in this country. While it tends to unite millions of hearts in disseminating a "*translated Bible*," in foreign languages, it is calculated very greatly to furnish the means for this grand object. It was also the more gratifying, while absent at the extreme section of the country, to be thus remembered by an esteemed parishioner.

JAMES H. LINSLEY.

Stratford, June 10th, 1837.

NOTICES.

NOTICE.

The Ashford Baptist Ministerial Conference, is appointed to meet at the house of Br. Henry Fitts, in Thompson, the last Tuesday of June inst, at 1 o'clock. Sermon, by Rev. Dr. Chaplin.

L. GAGE, Sec'ry.

June 17.

NOTICE.

The subscriber having removed from Ward, Mass. requests his correspondents to direct their communications to him, at Pomfret, Abington, P. Office, Ct.

JOHN PAINE.

June 17.

JUST RECEIVED AND FOR SALE BY
CANFIELD & ROBINS,
50 Reams Cap Writing Paper.
150 Do. Letter Paper—assorted qualities, will be sold cheap.
June 10.

JUST PUBLISHED
And for Sale by the Subscribers and Booksellers Generally.

MEMOIR of Rev. WM. CAREY, D. D., Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta, By Eustace Carey. With an Introductory Essay by Rev. JEREMIAH CHAPLIN, D. D., Late President of Waterville College.

CANFIELD & ROBINS.

April 29.

New and Valuable Books
PUBLISHED AND FOR SALE BY
CANFIELD & ROBINS.

Baptist Select Hymns—Stereotype Edition, Edited by J. H. LINSLEY, A. M., and G. F. DAVIS, D. D.
Memoir of WM. CAREY, D. D., with Introductory Essay by J. CHAPLIN, D. D.
Autobiography of Rev. G. F. DAVIS, D. D.
Thoughts on Declension in Religion among Christians of all denominations, by J. CHAPLIN, D. D.

CHRISTIAN REVIEW.

THE subscribers having made arrangements to become agents for this State for the *Christian Review*, take this method of giving notice that all subscribers in this State and vicinity, can be supplied with the work *immediately*, on application to them, and that subscribers can direct how they will have the work transmitted to them,—such packages as go by mail will have noted upon them,—mailed at Hartford, Conn.—With these facilities it is hoped an extensive patronage will be secured for this very interesting and useful publication. To the denomination it is of incalculable value.

CANFIELD & ROBINS.

N. B.—A package containing the copies for subscribers and extra numbers, for any new subscribers, will be transmitted to Hartford free of expense to the patrons of the work immediately after each number of the Review comes from the press in Boston.

June 3.

Hartford Fire Insurance Company.
Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandize, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry, Albert Day,
S. H. Huntington, Samuel Williams,
H. Huntington, Jr. Job Allyn,
Edwin D. Morgan, George Putnam,
Junius S. Morgan.

ELIPHALET TERRY, *President.*
JAMES G. BOLLES, *Secretary.*

POETRY.

From the Gambier Observer.

'ONE HOUR WITH THEE.'

One hour with Thee, my God! when daylight breaks
Over a world thy guardian care has kept,
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
That first, best, sweetest hour I'll give to Thee.

One hour with Thee, when busy day begins
Her never ceasing round of bustling care,
When I must meet with toil, and pain, and sins,
And through them all thy holy cross must bear;
O then to arm me for the strife, to be
Faithful to death, I'll kneel an hour to Thee.

One hour with Thee, when rides the glorious sun
High in mid heaven, and panting nature feels
Lifeless and overpower'd, and man has done
For one short hour with urging life's swift wheels;
In that deep pause my soul from care shall flee,
To make that hour of rest one hour with Thee.

One hour with Thee, when sadden'd twilight flings
Her soothing charm o'er lawn, and vale, and grove,
When there breathes up from all created things
The sweet enthralling sense of thy deep love;
And when its softening power descends on me
My swelling heart shall spend one hour with Thee.

One hour with Thee, my God! when softly night
Climbs the high heaven with solemn step and slow,
When the sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O then, while far from earth my thoughts would flee,
I'll spend in prayer one joyful hour with thee.

The following excellent article is from the Christian Witness, and in these days, we know the admonitions it contains will commend themselves to the conscience of every christian reader.

SIGNS OF THE TIMES.

I proceed to analyze a little the sin of that mania of our country and age, which has already been charged as the main cause of our present embarassments.

And first, it is a sin against men's peace of mind. The mind may be taught to rest with comparative quiet upon the experiences of even this chequered life, if instructed by the Holy Ghost. In idleness and prodigality there is no peace of spirit, but in the moderate pursuit of some honest calling, under the common smiles of Providence, if one is religiously contented, he may be happy. But the restless, craving enterprise we speak of, kills this peace, and substitutes for it repining, irritation, and real suffering. Under its promptings, many a one frets and toils with feverish anxiety to grow rich, and at last unsuccessful, sits down in despair; or, perhaps, to escape the wasting worm of *ennui*, plunges into sin—becomes a wretch in morals as well as in fortunes, and dies without a regret from those to whom when living he was a curse. And now, who shall tell us the secrets of his mental disquiet and agony. But to pass him over, the craving ones of only common experience as to reverses, put quietness of spirit out of their reach, by making it depend on some unattained good fortune. With such, as we saw in our last, there is always an ungratified desire, strong, enthusiastic, reckless, and of course there is constant disquiet. Such are ever meeting obstacles, and each irritates them, oh how much! And when they are without real obstacles, then they are erecting imaginary ones, which are just as troublesome.

But the greatest interruption to peace of mind which this spirit makes, is this:—in men's eagerness to rise in the world, they multiply their business relations and engagements, and enlarge their mode of living, so as to produce a constant anxiety, always painful, often intensely so. Need I go to the exceptions of society to show this? Is it not true of about the whole business mass, that they have been in this way destroyers of their own peace? Even if all went well, was it not too much for a common mind to give the proper care to the business of even common men. Every one, we may almost say, has had more to do than he could do. Oh, if we could unroll the volume of secret experiences in any town, we should read a history of mental disquiet and agony in the business world, which would make us wonder at human folly. It has seemed of late as if the whole multitude had recklessly thrown themselves into the common ocean, and where has been one who has not been seen struggling for very life The man of millions and the day laborer have been side by side each as anxious as the other. Exceptions there have been, but how few. The care-worn face—the anxious question, how common. Men have found fault with their business—their creditors—their employers—their country—their enterprises; they have been uneasy—peevish at home—hurried abroad—tormented even at church—sleepless at quiet midnight—sad under a noon-day sun, and all because they have laid their thoughts and anxieties and energies under too severe contribution. In the hacknied phrase of the day, they have overstepped their means, and this done, there has been no resting place for the soles of their feet. Let men understand this. Let them recognize in their own spirit the death warrant for their peace of mind, and let them remember that he who thus sins against his own peace of mind, and that of others, commits no trifling sin. He wrongs his own soul, the workmanship of God and benevolence, no less than justice, awards him a severe rebuke—a sore chastisement, to bring him to his senses—to his happiness.

But this is taking the lowest view of the subject.—The spirit in question, is a deep and dark sin against the mercies of God. It is one of the great foundation stones of ingratitude, which some moralists have made the basis of all sin. It shuts up the very pores of the soul from the showers of God's love, and though they fall thick and fast, this soul remains a barren, desolate field, in the eye of heaven. Here, then, is a great sin, for the mercies of God do but begin to have their proper consideration, when the full tide of an angel's feeling flows out steadily to meet them. How guilty then the creature who takes them one by one only as if they were common drugs. When I look upon a community of thousands, all feeding daily upon the bounties of heaven, most hearing the glad song of health in their homes, few feeling the pinchings of real want, all blessed with free institutions and opportunities for a livelihood, which millions have not seen even in their dreams, I confess, to look not beyond these temporal mercies, the thought is overwhelming, that this community can lightly esteem these precious gifts of God, and madly rush over them all in search of a fuller feast to the selfish heart. Yet so it is. We find the proof of it in the universal aspect, which our favored country has presented. Walk through its different ranks for discovery. You go into the splendid, palace-like dwelling, where luxuries crowd upon your notice,—where intellect and imagination can revel amid the works of genius and of art,—where physical nature can have its full repose,—where each little want seemingly has but to be expressed, to be satisfied,—where, in short, the rich products of all elements and all climates seem gathered together to minister to the smallest wish of the youngest member of the family. And in all this you see the abundant marks of a favoring Providence, of fruitful enterprises and crowned efforts. And yet even here you find cold, base, heartless ingratitude, perhaps in its rankest growth. All these luxuries, truly such, are forgotten, for the father is in the busy world anxious as ever for one more ship, or many more thousands, impatient, more so than ever, if disappointment crosses his path, feverish by day and by night, lest this year's commerce should yield him less increase than that of the last. And the mother—she is peevishly longing for some absent luxury,—eagerly fancying such an addition to her furniture, or her cabinet, or her wardrobe, or her works of art, and sighing with all her heart for the day when her means shall equal her desires, and confessing herself, that she prizes all her comforts less than she once prized the mere beginnings of them, because, forsooth, she has been so educated to indulgence that she cannot bear the absence of one desired thing, and in looking for this, actually sees nothing that she has. And the child, though nursed in luxury's lap, learns there to sing no song of praise to its God, but true to its education cries continually *give, give;* and in its youthful imaginings of luxuries, which shall far surpass those of its present home, grows at times almost wild with excitement, and half despises all about it. And now where, in all that splendid gathering place of comforts, is there a greatful heart, a spot consecrated to thanksgiving and devotion? The master spirit of worldly ambition has made every heart there its own altar, every room its own sanctuary.

Well, you pass into a scene of middling fortunes.—But even there you find all real necessaries, and what to the great mass of human beings would be luxury. You find a table fully spread—apartments ever warm—attendants ever ready; you find a supply of useful and interesting books and full means to educate all the children to an honorable profession or trade. You behold a healthy company gathered regularly around this cheerful board enjoying the richest of all luxuries—sound constitutions; and you learn from all you see, that the head of this family is successful in his calling, and that from the treasure house of God's love he and his are daily drawing out a rich supply. The sight stirs something of gratitude within your soul. And yet even in this first grateful emotion you are chiefly alone There is little or no response within those walls. For that man is in a constant fever to be rich, to rank with the first in fortunes, at least, to gain a few thousands. And that woman is longing with all her heart to live as genteely as her sister or her neighbor; and all those children are half tormented at times, to see others outstrip them in show and fashion. And where now in all this company is gratitude to Him whose providence has assigned them the very happiest of conditions, if they would have it so; the very one for which Agur prayed, and which Seneca pronounced most to be desired.

Finally, you go into the cottage of the humble laborer. And you find your Father's love even there, written on every comfortable apartment—on every healthy meal—on every ruddy face. There is no distress of condition even there, no rags, no emaciation. Providence has given to the parents and the children opportunities for healthy and well rewarded toil.—They all work in the week, and all meet on Sunday. And your soul, if piety is there, is ready to burst into thanksgiving at the scene. And yet they are not grateful, for they too are discontented; less so, it may be, than others; yet in this age even *they* are discontented.—They fret and complain, that they cannot live without toil;—that they must be servants to more favored ones. They deem themselves the underlings of society, excluded from their proper rights and privileges, and all because the nation has written that wealth is glory and peace, and they have said amen. They want to live as others live, and because they cannot, they do not bless God for life at all. Health, plenty, friends, all pass for nothing with them, for they are grasping for what they have not.

Now all this from the palace to the hut is sin; sin in black and fearful manifestations. And if we should go no further, should we not find just occasion for some trial, sore and universal, which should make itself felt from the palace to the hut? But we have only begun to see this sin. We shall proceed on the same track in our next. B.

N. B. June 5th, 1837.

From the Episcopal Recorder.

LACONICS.

1. It is common in the Old Testament scriptures, to designate good men as *upright*, or as *walking uprightly*. This may well be; for it is much easier to maintain an erect position while a clear light is shining around us, than if compelled to move in the dark. We are not to be surprised that men of the world, while groping their way in the night of sinful ignorance, should contract the habit of stooping, till at length their backs are "always bowed down." Besides, it is declared of God, "but the way of the wicked, he turneth upside down."

How then can they walk erectly?

2. Every man in the present life forms a character for eternity. There ought, then, to be some little caution how we exhibit ourselves. Suppose each were required to pass before a mirror that should seize and fix forever, an exact image of himself, and this to be always placed in the view of gazing multitudes: who would not be somewhat careful not to appear worse than he need on such an occasion? Timely regard to the facts of our present being, might save us no little mortification hereafter.

3. How slow are we all to understand the lessons of truth! Even at this late period in the world's history, when not only the word of God, but all experience of man testifies that "he that exalteth himself shall be abased," there is hardly one to be found who does not seek to rise by *thrusting himself upward*. It is known that when Christ would ascend "above all height," "he first descended" from the exaltation of divinity, to the lowest baseness of human condition: but who is willing to profit by such an example? The common practice of man is to rise in this world, and sink in eternity: wisdom directs that we humble ourselves here, to any state where good may be effected, that we may be forever exalted in the enjoyment of heaven above.

4. There is just now a very general complaint of the high price of provisions. We lament that our bodies cannot be as well fed as heretofore, unless by great additional expense. But do we sufficiently reflect that the bread of heaven is "without money, and without price?" It ought certainly to console us, that the means of the only life which may be highly valued, are beyond the reach of this world's mutation, always abundant, and always perfectly in the grasp of those who seek them. Hunger and thirst need never be the portion of our immortal spirits.

5. To bear more, and suffer less, is a course of prudence which men seldom regard. But one that walks in a path beset with thorns, can hardly make it profitable to quarrel with every spaniel that annoys him.

6. Men sometimes get money that contributes very little to their enjoyment. Judas hung himself soon after being paid the price of iniquity. There are not a few who stop somewhat short of his guilt, and about as little short of his end. The quality of wealth depends very much upon the means of its acquisition. He that gets it for no service done his fellow man, or his Creator, will seldom find it worth possessing.

N. B. Some very respectable persons, as the world now goes, might secure a fair profit by attending to this subject. C. S. A.

Newark, Nov. 2, 1836.

From the Memphis Enquirer.

BRIEF DISCOURSE.

TEXT—"There is a way which seemeth right to a man, but the end thereof," etc.

We hope it will not be deemed sacrilegous to quote here this sublime precaution from the oracles of divide truth, as a text to discourse from in the manner which follows, although in aid of subjects of somewhat a secular nature, appertaining however to morality.

It may seem right to a man to neglect paying his debts for the sake of lending or speculating upon his money, but the end thereof is a bad paymaster.

It may seem right to a man to live beyond his income, but the end thereof is wretchedness and poverty.

It may seem right to a man to attempt to live upon the fashion of the times, but the end thereof is disgusting to all sensible folks, and ruinous to health, reputation and property.

It may seem right to a man to attempt to obtain a livelihood without industry and economy, but the end thereof is hunger and rags.

It may seem right to a man to keep constantly borrowing of his neighbors, and never willing to lend, but the end thereof is very cross neighbors.

It may seem right to a man to be always trumpeting his own fame, but the end thereof is, his fame don't extend very far.

It may seem right to a man to trouble himself very much about his neighbors' business, but the end thereof, is great negligence of his own.

It may seem right to a man to be constantly slandering his neighbors, but the end thereof is nobody believes any thing he says.

It may seem right to a man to indulge his children in every thing, but the end thereof is, his children will indulge themselves in dishonoring him.

It may seem right to a man to put off every thing which ought to be done to-day until to-morrow, but the end thereof is such things are not done at all.

It may seem right to a man to attempt pleasing every body, but the end thereof is he pleases nobody.

It may seem right to a man to excel his neighbors in extravagance and luxury, but the end thereof is, he excels them in folly.

It may seem right to a man to take only one or two glasses of rum a day, but the end thereof is a drunkard.

It may seem right to a man to take no newspaper, but the end thereof is, that the man and his family are totally ignorant of the ordinary occurrences of the day.

It may seem right to a man to obtain his news by borrowing and stealing of his neighbors, but the end thereof is annoyance to his neighbors, and fraud upon the printer.

It may seem right to a man to pay every body before he pays the printer and the minister, but the end thereof is, he pays the most needy last, if he pays them at all!

It may seem right to a man, to worship the creature more than the Creator, but the end thereof is, an idolater.

It may seem right to a man, to be incessantly occupied in hoarding up the treasures of this world, but the end thereof is, he has none in the world to come.

To conclude—It may seem right to us to further extend this discource at the expense of the patience of the reader, but the end thereof is—HERE.

CONSOLATION.

They who would always rejoice, must derive their joy from a source which is invariably the same; in other words, from Jesus, who is "the same yesterday, to-day, and forever." O that name! what a person, what an office, what a life, what a love, what a death, does it recall to our minds! Let us leave our troubles to themselves awhile, let us walk to Golgotha, and take a view of his. We stop, as we are going to Gethsemane, for it is not a step out of the road. There he lies bleeding, though not wounded, or if wounded, it is by an invisible, almighty hand. Now I begin to see what sin hath done. Now let me bring my arrows and compare, measure and weigh them against the sorrows of my Savior! Foolish attempt! to weigh a mote against a mountain!

"Now let our pains be all forgot—
Our hearts no more repine;
Our sufferings are not worth a thought,
When, Lord, compared with thine."

We are still more confounded at our next station; now we are at the foot of the cross. Behold the man! listen to his groans! contemplate his wounds! now let us sit down and weep over our crosses if we can. For our crosses! Nay, let us weep over our sins, which brought the Son of God into such distress. I feel that we, not he, deserved to be crucified, and utterly forsaken. Now we are his tomb. But he is not here, he is risen; the debt is paid, and the surety discharged. Not here! Where then is he? Look up!—methinks the clouds part, and glory breaks through them; behold a throne! what a transition. He who hung upon the cross, is seated on the throne. Hark! he says, "I know your sorrows; yea, I appoint them,—they are tokens of my love,—it is thus I call you to the honor of following me. See, a place prepared for you near myself.—Fear none of these things. Be thou faithful unto death, and I will give thee a crown of life."

It is enough, Lord! Now, then, let us calculate again. These scales are the balances of the sanctuary; let us put in our griefs and trials on one side; what an alteration! I tho't them lately very heavy, now I find them light; the scales hardly turn with them. But how shall we manage to put in the weight on the other side? It is heavy indeed; inconceivable, "an eternal weight of glory." It is beyond my grasp and power. I see with a glance of my eye, that there is no proportion between this felicity and my sorrows. I am content—I am satisfied—I am ashamed. From this moment I wipe away my tears, and forbid them to flow; or if I must weep, they shall be tears of love, gratitude and joy.—*Newton.*

SUFFERINGS OF THE BAPTISTS.

"Cardinal Hosius, one of the Pope's presidents at the Council of Trent, says, 'If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be surer than that of the Baptists; since there have been none for these *twelve hundred years past* that have been more grievously punished, or that have more cheerfully undergone, and even offered themselves to the most cruel sorts of punishments, than these people."—*Rees's Ans. to Walker, p.* 206, 220.

ORIGIN OF TITHES IN ENGLAND.

I, Etpelwolfe, by the grace of God, King of the West Saxons, &c., with the advice of the Bishops, Earls, and all persons of distinction in my dominions, have for the health of my soul, the good of my people, and the prosperity of my kingdom, taken the honorable resolution of granting the tenth part of the lands throughout my whole kingdom, to the church and ministers of Religion, to be enjoyed by them with all the privileges of a free tenure, and discharged from all the incumbrances incident to lay fees. This grant has been made by us out of regard to the Pascal solemnity; and that Almighty God might vouchsafe his blessing on us and our posterity.

Dated at Wilton, A. D. 855, at the feast of Easter.

NOTICE.

SIX months from the publication of this notice, is limited and allowed by the Hon. Court of Probate for the District of Tolland, to the creditors of the estate of John Holt, of Willington, an insolvent debtor, to exhibit their claims for adjustment to the subscribers, commissioners on said insolvent estate, and that we will attend to the duties of our appointment, at the house of Andrew H. Fuller, in Willington, on the 4th Monday in August, and the 1st Monday in December A.D. 1837, at 1 o'clock P. M. on each of said days.

DANIEL GLAZIER, GIDEON N. MERICK. } Com'rs.

Willington, May 27, 1837. 21

NOTICE.

SIX months from the publication of this notice, is limited and allowed, by the Hon. Court of Probate for the District of Tolland, to the creditors of the estate of J. & S. Holt, of Willington, insolvent debtors, to exhibit their claims for adjustment to the subscribers, commissioners on said insolvent estate, and that we will attend to the duties of our appointment, at the house of Andrew H. Fuller, in Willington, on the 4th Monday in August, and the 1st Monday of December A.D. 1837, at 1 o'clock in the afternoon of each day.

DANIEL GLAZIER, GIDEON N. MERICK. } Com'rs.

Willington, May 27, 1837. 21

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N. B.—In accordance with a *Resolution*, adopted by the Union, no Books will be sold on *Credit*, except to the Bookselling Trade.

March 13. eop6w.

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They are now offered to the Trade, to Teachers, or at retail—Teachers are invited to call and examine for themselves, and if on trial they do not approve, they are at liberty to return the Books uninjured.

CANFIELD & ROBINS, Hartford.

NOTICE.

The co-partnership heretofore existing between the subscribers, in the firm of Hills and Judson, is hereby mutually dissolved from, and after this date.

Dated at Bristol, this 15th day of May, 1837. } LORD S. HILLS, ORRIN JUDSON.

At a Court of Probate holden at Southington, within and for the District of Southington, on the 29th day of May, 1837.

Present, TIMOTHY JONES, Esq., Judge.

UPON the petition of Milla Ann Wightman, of Southington, in the County of Hartford, shewing to this Court, that she is Guardian of George M. Wightman, William E. Wightman and Valentine H. Wightman, of Southington, within said district, minors That said minors are the owners of real estate situated in said Southington, viz. One undivided fourth part in the following described property. One piece partly in Southington and partly in Wolcott, bounded North on land of Charles G. Wightman, East on high-way, South on lands of Amon Thorp and Asahel Thorp, and West on land of Lucius Tuttle, containing about thirty acres. One other piece bounded North on land of Lloyd Lewis, East on land of Charles G. Wightman, South on high-way & west on land of John Wightman, containing about 4 acres. Also, one fourth part of a dwelling-house, valued at about two hundred and fifty dollars. That it will be for the interest of said minors that said real estate should be disposed of and the avails thereof vested in other real estate, or laid out in the nurture and education of said minors—or that said avails should be vested in money at interest, as required by law; praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court. That said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 12th day of August next, at Southington.

Certified from Record.

21 TIMOTHY JONES, Judge.

At a court of Probate holden at Southinton, within and for the District of Southington, on the 5th day of June, A. D. 1837.

Present, TIMOTHY JONES, Esq., Judge.

This Court doth direct the Administrators on the estate of Joel Neal, late of Southington, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the 17th day of Jane, at 1 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Southington, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

22* TIMOTHY JONES, Judge.

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